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The Non-Subscribing Presbyterian

No. 299. AUGUST, 1931.

LIFE. LIGHT. LOVE.

"Life was Light." "God is Light." "God is Love."

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NOTES AND NEWS.

Milk being poured into the Hudson River, New York, great quantities of wheat being burned, petrol being destroyed, all this being done, to keep up prices; were among the sights shown to Mr. Agnew on his visit to America. He also saw crowds of starving unemployed walking the streets, many of them eighteen months before, men in good positions and apparently well off, the financial crashes having ruined them. There is no dole in the U.S.A. for the unemployed; they have to subsist on personal charity, on funds raised by churches and institutions. The extent to which machinery was supplanting man-power, confirms the statements of Sir John Russell, at the London Assembly, reported in the June issue, e.g , the chassis, the iron-frame work of a motor car can by machinery be made by one man. A sheet of iron is placed in a machine at one end and comes out at the other a complete chassis, work which once required dozens of men. The change has evidently done Mr. Agnew good, for his friends never saw him looking better than he was at Downpatrick, where he was in splendid form. We all trust that the improvement in health will be permanent, and that Mr. Agnew will long be spared for his good work. His congregation prepared a hearty welcome for him on his return, and several of the ministers, including Moderator. were present.

* * *

The settlement at Downpatrick is full of promise. The Rev. James McNeil is a man of ability and experience, and is an impressive speaker. The ordination which is fully reported in our columns will remain a pleasant memory with those who witnessed it and took part in it. To those who visited the old Meeting House for the first time, the beautiful surroundings and their historical interest made a vivid appeal. Ministers taking part in the service wore their robes, and everything was in keeping with the dignity of the occasion. The large number who were present in the Assembly Hall at the luncheon indicated the influence of the congregation in the City of Downpatrick and neighbourhood. The name and locality have the sacred association of St. Patrick, to millions all the world over. May our own church there, do its part in keeping active this great centre of spiritual influence for the blessing of Ireland.

* * *

An interesting item of Presbyterianism is that of a split which occurred over the question of the simple ritual in the Communion Service, when the minister at the appropriate words takes bread into his hands and breaks it, and fills and raises the cup. The custom had arisen of the celebrant simply touching the sacred elements; but, there were those who contended for the older and ancient form of lifting the elements, and these were named "the Lifters."

* * *

It is sometimes considered a lack on the part of our denomination of the apparent absence of foreign missions. None the less in India considerable and wide-spread work is being done, but, principally through native agencies, and the report which has come to hand, of work now going on, and plans for future work, will appear in our next.

* * *

Cuttings have been forwarded by readers of the magazine. "The Boston News," de-

votes the greater part of a page to the Laymen's League, the Biennial Conference to be held in October, in Philadelphia, where the headquarters will be at the Benjamin Franklin Hotel, to a vigorous appeal to Unitarian churches, by the Rev. Raymond H. Palmer of Lynn, for a genuine service of worship and self-discipline, and to destroy their complacency and satisfaction in "frittering, frivolous living." The programme of the Church to-day does not interest the people in the Church as an institution of religion, but rather as a place for suppers, dances, bridge parties and rummage sales.

* * *

A delegate from Lithuania, which has broken away from Russia, declared that country to be the cradle of Unitarianism. "Lithuania was Christianized in 1386 and was united with Poland, under tolerant kings. This union was the most free and enlightened nation in Europe. The University at Krakow, the second oldest in Europe, was at that time the most liberal and progressive. Then Copernicus in 1543 prepared and proclaimed his conclusion of the earth's rotation, and was protected from the persecution of the Holy Inquisition. "A princess was married to King John of Transylvania. She was an anti-trinitarian and desired to educate her son, (who later became the King of Transylvania) in that same spirit, so she sent back to Lithuania for a teacher for him. Thus Unitarianism became rooted in Hungary. Now, in Lithuania itself the very name Unitarian is forgotten. Hope for future liberalism lies in youth which is turning from Russia's influence toward the West, from the anarchistic toward the constructive way of thinking."

* * *

A large portrait is presented of Herbert C. Parsons, the new President of the Laymen's League. He is the Massachusetts Probation Commissioner. Mr. Percy M. Gardner of Providence, the retiring President of the League, said: "there ought to be a Laymen's League unfettered by a denominational barrier, however slight, purposed in universal terms, uniting men not by any intellectual test but by the spirit of service to their fellow men, without regard to race or creed or country, all bound together in devoted service to humanity." It would thus be a League of all Liberals, Protestant and Catholic, and would extend to the Liberals of all Religions.

Another cutting bears the title "The Shirking Pews," and deals with "The Paralytic Stroke of Pessimism" which has seized the pew, we are told. There is far too much depressing talk among church members about their churches, "driving the church into insolvency by a policy of doubt and despair which would send any business into bankruptcy. A bank whose stock-holders had no more good to say of it than the pew-holders have to say of the average church would be subject to a run at any hour. An honest confession would be: "I have gone there on Sunday and have sung, 'I love Thy Zion, Lord,' and then I have come back home to pick flaws with everything in it, from the color of the carpet and the length of the prayed to the soprano's hat and the squeaky shoes of old Brother Goodenough, who takes up the collection. I have kicked about the expenses, fussed about the ventilation, complained about the preacher, and the snow on the steps, and the dirt in the basement and the kind of hymn-book we use. I know I shall certainly lose my soul if I keep on at this gait. And I can't seem to stop it. I have been at it so long that it has become an obsession."

* * *

An American Bishop writes: "What kind of a home is the Church? Does it exist for the children, or are they relegated to a dull Sunday School annex in the basement, badly shepherded, badly taught and meanly financed, while the father and the elder brothers play the game of spiritual profiteers, enjoying the luxury of a pipe organ, a celestial choir, and a popular preacher? It is no accident but a parable, that so many churches have stowed the children away in dark corners, and given them a nickel each on which to run their establishment.

* * *

The Montgomery Memorial Committee decided to defer the appeal for subscriptions until times were better. The date has not yet been fixed for the Young Peoples' Collection for the New Children's Hospital in Belfast.

* * *

A letter has just arrived from a lady who has been motored up from London to the North of England. "The only excitement we had was a puncture at a point where there was no garage for a few miles Two men passing on a motor cycle stopped and helped

to put on the spare wheel which just took us to a garage a few miles on where we had the puncture mended by a *well-educated* gentleman. What has struck me about this journey is the amount of gentlemen doing workmen's work. I think it is the beginning of 'the new civilization' 'the lifting up of labour.' Having lost all, they willingly set to work. The one who mended the puncture was educated at Rugby—and invalided from the Air Force because he could not stand the altitudes then, —he could now, he said—but of course could not get in again and rather than live on his people and be idle, he built the garage and does all the work himself."

ORPHAN FUND.

The Governors have presented their Forty-Fourth Annual Report. The Income from all sources for the year ending 31st March, 1931, amounts to £1,267 11s 2d, which is made up as follows:—Subscriptions, £186 13s 2d; Belfast Corporation Mortgage paid off, £600; Dividends, £371 16s 6d; Income Tax Refunds, £83 3s 6d; Lord Enniskillen Memorial Orphan Society, £26 10s 0d. Adding to the sum of these items the balance brought forward from preceding year, £417 4s 0d, the total on the income side will be seen to amount to the sum of £1,684 13s 2d. On the other side of the account Grants to Orphans were £380 10s 0d; Investments, £1,233 11s 3d; Sundry Expenses, £69 13s 7d; Total Outgo, £1,683 15s 0d, leaving a balance in hand of £1 0s 2d.

Rev. J. J. Magill, B.A., Mr. Alex. R. Orr, Rev. John Begg and Mr. A. Ellis have been elected Governors. Rev. E. Lockett, Mr. W. J. Baxter and Rev. A. Davison now retire.

In any case of exceptional urgency or necessity where further education or training appear likely to prove of permanent advantage the Governors may by special resolution permit any qualified child to receive the benefits of the Society for such further period and upon such terms as they may think fit, but not beyond the age of eighteen years.

Four Orphans have been elected, and 11 passed off the books, leaving 34 on the Roll at the present time. Four of these are partly supported by the Lord Enniskillen Memorial Orphan Society.

Certain important items are being held over for want of space.

The 20th of the month is the latest date for receiving "copy" for the magazine. The earlier it is received the better.

"JESUS, LORD OR LEADER." — *Continued.*

REV. FRANK LENWOOD.

The Synoptic Gospels, as well as the Fourth, reveal traces of legendary amplification a critical investigation of the Birth Stories reveals that they are not of the quality requisite to establish a Divine nativity.

The Stories of the Resurrection which have their parallels in the Fourth Gospel, in the Book of Acts and in First Corinthians, contain so many inconsistencies and improbabilities as to make them unreliable as records of actual occurences.

Coming to the question of the perfect character and inerrancy of Jesus, the author points out that many students of the New Testament recognise the insufficiency of the proofs that Jesus claimed to be God manifested in the flesh.

Such sayings of Jesus, such as that in John chap. viii.—"Ye are of your father, the Devil."—"I shall be a liar like you," are not such as one would expect a teacher of religion to use—still less would we be content to regard them as part of the revelation of God upon human lips.

His fierce denunciations of the Pharisees, such as "the offspring of Vipers; for ye compass land and sea to make one proselyte, and when he is made, ye make him a two-fold child of hell more than yourselves."

Jesus attributed some, if not all, disease, to the agency of evil spirits. The medical science of to-day would hardly confirm that theory.

The Chapter entitled "Pushing God into the Background," is very significant. Here the author pays tribute to the service rendered by some of the old dogmas. For example—The theory of the divinity of Jesus has enshrined and protected the hypothesis that God is personal.

Yet, it has resulted in pushing God, the Father, whom Jesus preached, into the background. Men were not content with the worship of Jesus as Son of God—men began to find Jesus too stern—they turned to the Virgin Mary—so the Church permitted her worship.

But there can be no intermediary between God and man. The attempt to interpose one always produces a subordinate God, on whom actual worship more and more inclines to concentrate.

"The conclusion of the whole matter is" says the author, "that our religious life turns upon our knowing God Himself in the wit-

ness, tenderness and grandeur of His fatherly affection." So Jesus knew Him. This gave the light and the glow to His teaching. The Church has interposed the screen of the divinity of Christ. It is a beautiful screen and well-nigh transparent. But always the value of the screen was in the rays that came through it. And now since new discovery shows that the screen impedes certain rays of the perfect light of God, it is our business to accustom ourselves to behold the full glory of the Lord with unveiled faces.

As we school ourselves to bear it, we shall prove that its radiance is humble, homely, and adapted to our childish capacity to receive. If we take God for Father, and depend upon Him with the faith of Jesus, we shall find in the simple, fatherly communion which He offers, everything that our spirits need. Of one thing I am sure; Jesus would have been shocked and saddened if He had dreamed that men would worship Him in the Father's stead. To the author, Jesus is the Leader of Leaders—and he is loyal to His Leader, in whose service and love is the Father glorified and man perfected.

In his earlier days, he harboured a strong prejudice against the Unitarians. He repents of it now—Unitarians, he maintains, have done great public service.

The breadth of mind and intellectual sympathy of the Unitarians, he thinks, would fit them to be missionaries of the message of Jesus about God to the Eastern races, who surely need that message. It is clear that we cannot rise to that high estimate of ourselves and the message which is entrusted to us. We are grateful for this generous tribute—may we endeavour more loyally and zealously to be worthy of it.

The final chapter—"The Hope of Revival," goes to the very root of the moral and spiritual problems of to-day—it is a searching chapter. "When we follow Jesus" he tells us—we shall see revival, and the question of His worship will take care of itself. "Is there a place in the Church," he asks, "for those who humbly desire to follow Him as Leader, though their view of truth will not allow them to worship Him as Lord?"

It is a vital question for the Church of to-day—and we can say with a good deal of assurance, that her power will continue to wane, until she gladly answers—"Yes."

J. GLYNNE DAVIES.

GENERAL SYNOD.

The Synod met in the First Presbyterian Church, Rosemary Street, on Wednesday, 17th June.

Communion Service was conducted by the Rev. J. Barron, assisted by the Rev. J. A. Kelly and Rev. G. J. Slipper.

In demitting the office of Moderator, Rev. John Barron, Ballyhemlin, said he did so with a feeling of great hopefulness and confidence, having come into close contact with various congregations and the members who were scattered up and down the province. He felt sure that there was the right spirit amongst them, a spirit of earnestness and a real desire to do the best they could for their Church. There were many local conditions and circumstances against which it was not always easy to work, but the heart of the congregations was sound. Amongst other of his public duties an extremely pleasant one had been to attend, as representing the Church, the recent Assembly of Unitarian and Free Christian Churches in England, and since he had returned to Belfast he had received an expression of hearty goodwill from the Council.

Mr. Barron announced that the Presbyteries had nominated the Rev. G. J. Slipper, Newry, clerk of the Synod, as Moderator.

Rev. J. A. Kelly, Dunmurry, moved, and Rev. John M'Cleery, Raloo, seconded Mr. Slipper's appointment.

Mr. Slipper, on taking the chair, said the office of Moderator was one which he had never sought, but he was glad that the choice was unanimous. He hoped to follow the example of his predecessor who had started a very good system of visiting the congregations and making the Church understand that they were a Church body. He wanted the congregations to use him in the furtherance of all matters that were for the well-being and welfare of the Church.

There were many pressing questions which were engaging the minds of all Churches, said the Moderator, and he hoped that the Non-Subscribing Presbyterian Church would not be behind the other denominations in doing their part in strengthening the causes which they knew were worthy of the Christian Church. They had, for instance, the cause of disarmament upon which, he hoped, there would be a resolution passed by that assembly. They had problems also in regard to the Education Act which might be ventilated, whilst the gambling spirit under the guise of charity, and other questions of a like character, called for consideration. He had been greatly

struck by the remarks of the Moderator of the General Assembly the other day who said they were suffering from a lack of vision which was detrimental to the progress of the League of Nations. He thought that was true. It was also detrimental to the progress of the Church and that, after all, was their chief concern. He hoped that the Church would go forward to the honour and glory of God.

The Synod adopted a resolution, the members standing, by which they placed on record their deep sense of the loss which the Church in Ulster and in England had sustained through the death of the Rev. Alex. Gordon, M.A., who had been for nine years minister of the First Presbyterian Church, Rosemary Street, and Principal for a period of 21 years of the Home Missionary College, Manchester. The resolution, which was moved from the chair, stated that the connection which the late Principal Gordon had with the Non-Subscribing Presbyterian Church had been maintained through all those years and the advocacy of its principles had had his warmest support. His long life had been a record of fidelity to principle, and his example was ever an inspiration to his friends.

An expression of regret at the death of the Rev. Eustace Thompson who had been present at last Synod, was included in the reso'ution, whilst the Synod also expressed sorrow at the death of the Rev. C. J. Street, M.A., LL.B.

The Synod decided, on the motion of the Rev. A. Davison, Dromore (on behalf of Mr. W. J. Baxter), seconded by the Rev. J. A. Kelly, Dunmurry, that steps should be taken to re-print in one volume a selection of the biographies contributed by the late Principal Alex. Gordon to the Dictionary of National Biography and other publications, such selection to be confined mainly to the lives of persons eminent in the history of Non-Subscription in Ulster.

The General Purposes Committee of the Synod was re-appointed, with the request that they shou'd formulate a scheme for the election of new members.

The resolution on gambling was moved by Rev. J. H. Ewbank, Mountpottinger, and Rev. F. Holt seconded.

Rev. W. G. Marsden said there was a great difference of opinion in regard to charity sweepstakes organisations. There were people who did not say that gambling was a moral evil or sin. It gave them a bit of pleasure. He knew that the great moralists of the Roman Catholic Church did not touch the question at all unless it became a moral evil. "The tendency is," he said, "for meetings like this to say 'Oh, yes,' to anything that is the mode in such directions." As a Church which had liberty of opinion it would do no harm for them to let people see that, at any rate, they were not all of the same type, and had liberty of forming an opinion on bazaars, raffles, and helping the hospitals in Dublin.

Mr. R M. Laird, Belfast, said he hoped there would be only one dissentient to the resolution. He asked the Synod to pass it.

Rev. S. P. Whitehouse. All Souls', Belfast, said he wondered whether the terms of the resolution were not too drastic. He said he would not push it as it stood.

Rev. J. H. Ewbank said he included raffles in the resolution for obvious reasons. He had found them to exist, and by going about quietly he had been able by persuasion to have them stopped without any loss to the funds of the Church. The General Assembly in London had also banned raffles.

In a certain church in England, said Mr. Ewbank, some of the prizes in a raffle were tickets for the Irish hospitals sweepstake.

The resolution was adopted unanimously.

"Although you have spoken about gambling I believe that strong drink has done more harm than all those things put together." said the Moderator, in introducing a discussion on temperance. It was really a great pity that their Church had not a temperance committee to work amongst the young people.

Rev. J. G. Davies said the ministers were doing temperance work in their congregations.

Mr. Laird said be knew any number of congregations who were doing well along that line, but as an organised Church they were doing nothing.

Rev. R. Nicol Cross agreed with the Moderator that it was a pity the Church had not a committee ready to take action in times of necessity.

Rev. P. Godding, Banbridge, moved, and Mr. Kirkham (Domestic Mission) seconded, that they should appoint a temperance emergency committee.

Rev. John M'Cleery, Raloo, moved that there should be a temperance committee appointed.

Rev. J. A. Kelly, Dunmurry, did not like the word "emergency." The committee, he said, would say that there had been no emergency. (Laughter.)

A motion by Mr. Ewbank, seconded by Mr. Kirkham, that a former temperance committee be re-elected was adopted.

Rev. R. Nicol Cross, M.A., Belfast, moved on behalf of the Presbytery of Antrim that it be an overture to the Synod to give a ruling

as to whether ordination by a Presbytery of the Church was necessary for the full exercise of the ministry of the Church. He mentioned the case of a minister in County Down who had not been ordained by the Presbytery.

Rev. A. Turner, Templepatrick, said it had always been the custom of their Church in Ireland to recognise a previous ministry (Cries of "No."). They had in his Presbytery from time to time ordained men who had ministered in England or elsewhere, but it was at their own special request. They even recognised the ministry of an Episcopal clergyman.

Rev. R. N. Cross said the question was a serious one, and too big to be settled by the Synod now.

Rev. W. H. T. Tilson, Newtownards, said that when a man was ordained to the Christian ministry it was not necessary to ordain him a second time.

It was eventually decided to refer the matter to the General Purposes Committee, which would report to the Synod.

The Synod adopted a resolution proposed by Rev. R. N. Cross, seconded by the Rev. J. G. Davies, Comber, expressing whole-hearted sympathy with the object of the conference on the international limitation and reduction of armaments to be considered at Geneva in February next. It was their desire that the Churches should use their influence to further the cause of world peace and good will.

THE ANNUAL LECTURE.

The annual lecture in connection with the Synod meeting was given in the evening by the Rev. W. Tudor Jones, M.A., Ph.D., Bristol, who spoke on "The Influence of Luther on Modern Times." Dr. Jones said the permanent results of the Reformation were to be found in what Luther had presented. Time could not wither them, age could not corrode them; neither could knowledge throw them away so long as man's deeper nature remained what it was and what it was capable of becoming, Luther had a tendency to look upon society solely from a Christian standpoint, to look upon culture as belonging to the Church, and upon religion as a supernatural revelation. He regarded Christianity as the soul's sufficient revelation of God. Luther, of course, had his limitations, said the lecturer, and very probably he had neglected some aspects of the other forms of revelation, such as knowledge, culture and civilisation. The emphasis which Luther placed on the sermon and on religious music had had an enormous influence upon religious services.

It might he truly said that Luther cut the values of the world into halves. He deepened human life and made it more complete. He recovered and experienced the most original and eternal elements in Christianity. He saw the possibility of man experiencing an eternal life in the midst of the fluctuations of the world and the delusions of men. His message might be said to have consisted in finding a footing for the soul within the spiritual world. The effect of the whole movement was that three-quarters of Europe had been lifted to a higher level. Protestantism entered into the affairs of the world, and there were tremendous workings of inwardness and freedom within the lives of individuals and of nations. Luther had experienced and taught others to experience for all time that man was a being who was capable of passing beyond things and thoughts to an experience of eternal life.

CLOUGH.

The ex-Moderator concluded the visits of his official year, with Clough, on Sunday, June 21st. The Meeting House is a commodious one surrounded by its "green"—the burial ground. The pillars, "Jachim" and "Boaz" keep sentry at the door, as they do in two or three others of our Meeting Houses. Perhaps one of the loveliest views in Ireland is seen from the entrance, with the Mourne Mountains in the back-ground. Within, a wide aisle passes up the centre, and the walls present the appearance of being of granite blocks. The music was excellent, and it was delightful to see families seated in the pews, and such a number of fine looking young men and women.

The Rev. J. Shaw Brown, the minister, is becoming well-known among our Irish Congregations, and he has able helpers in Mrs. and Miss Brown.

The Manse, which has a fine lawn and garden, and is itself architecturally of handsome design, is situated in Dundrum and from its windows can be seen the sand-dunes stretching up from Newcastle. A day or two afterwards, a very happy afternoon was spent on these sands with friends from Newry.

ORDINATION AT DOWNPATRICK.

The Rev. James McNeil was ordained into the ministry of the Non-Subscribing Presbyterian Church of Ireland, by the Presbytery

of Antrim, at Downpatrick, on Thursday, July 9th.

The Moderator of Presbytery, Rev. A. L. Agnew, of Belfast, conducted the service in the fine old Church in Stream-street. Rev. J. Shaw Brown, of Clough, was the preacher, and Rev. G. V. Crook, of Antrim, expounded Presbyterian polity. After the Ordination, prayer was offered by Rev. W. H. Townley-Tilson, of Greyabbey; the right hand of fellowship was extended; the charge was given by Rev. J. Begg, of Larne; and then came the congregational welcome to the new minister.

In the course of his eloquent sermon, Rev. J. Shaw Brown said that, like the Jews and the Samaritans, we all belonged to the same race, we worshipped the same God, we were under the same law, but we parted company at the hour of worship, and met in rival or at least separate churches. But the spiritually enlightened in all the Churches knew that the matters on which we were divided were of secondary importance, and that there was an ideal and invisible Church where spirit with spirit could meet. We were born and lived in partial systems which shaped and determined our mentality. There never could be a Christianity free from the influences of time and place, heredity and environment. It required the Protestant Reformation with its hosts of sects to restore something of the simplicity and spirituality of the Gospel. Be not unmindful of the Master's words at Jacob's well, that not in this mountain alone nor at Jerusalem alone did men worship.

The Lunch.

Mr. R. D. Chambers presided at the subsequent lunch in the Assembly Hall, and expressed his pleasure at the attendance of so many of the congregation and also members of other denominations. He announced the receipt of an apology from Rev. J. A. Kelly, of Dunmurry.

Rev. A. L. Agnew, after the company had sung the National Anthem, proposed 'The Prosperity of Ireland.' The causes of the shipbuilding and linen slump in the North, he said, were neither local nor national. One heard talk of tariffs and no money. Things seemed even worse in America, which he had recently visited, the spending power of millions of workless people there being lost for the time being. Machinery continued to displace labour in industry and in the home. The world was rich, yet never so poor. Think of what took place in New York; wheat burned, and milk, for which there is no price, poured into the river; even petrol destroyed—and people starving! None knew better than the Belfast ministers, going into the homes of the people, how the existing depression affected them bodily, spiritually and mentally. None would be more glad than they to see a return of prosperity and a better distribution of wealth—a problem to which the prayers and thoughts of the best of us were directed.

Revs. J. G. Davies and J. Barron spoke to the sentiment, 'The Presbytery of Antrim,' a body which, they testified, was still imbued with plenty of vitality.

Rev. J. Begg, in proposing 'The New Minister,' assured him, from his own knowledge and experience, that he was coming to kindly hearted loyal people, and to a district of such natural beauty as to stir the imagination and to fire the poetic fancy, if one possessed it. Behind the congregation stood the Presbytery, pleased that the long interregnum had ended, and always ready to give help in any possible way. For Mr. and Mrs. McNeil they wished many years of useful, happy labour; and might they find therein the true way to the heavenly kingdom.

Rev. E. Lockett, clerk of the Presbytery, heartily endorsed these words. 'Mr. McNeil,' he said, 'will give you of his best, and his best is very good.'

Rev. J. McNeil, on rising, was received enthusiastically. Years ago, he said, he had thought of a pulpit in Scotland or England, but he had never dreamt of Ireland. With Ireland he had only a faint and distant connexion. 'It was an Irish regiment that my great-grandfather fought in the American war of independence on the side of Britain; from Ireland, to which he came to be released from military service, he went to Maybole, and in that town my grandfather was born.' After touching on affinities of the Scots and the Irish, he said that this was his fifth church. He had been received with the utmost kindness. He trusted and believed that he would be able to work in harmony with the people here, and they with him.

Revs. S. P. Whitehouse and W. T. Tilson felictiously proposed 'The Press.' The 'Recorder' representative, in reply, felt warranted from his intimacy with the line of ministers, from the late Rev, David Gordon onwards, in joining in that day's good wishes. Notwithstanding the growth of education and the diffusion of literature, he said, we in Northern Ireland still attached importance to preaching, believing as we did that 'faith cometh by hearing'; and Mr. McNeil, who had been

influenced by men like Principal Caird, and who knew the conditions of life in Britain and the anxious problems of the time, had doubtless a message to deliver.

Rev. J. Shaw Brown proposed, in a spirit of friendliness, 'Ministers and representatives of other denominations, and visitors'; and, in seconding Rev. J. M'Cleery, of Raloo, spoke reminiscently of his association long ago with Mr. M'Neil in the Students' Union of Glasgow University.

Rev. R. M'Elney, of the Irish Presbyterian Church, smilingly said that Mr. M'Neil's allusion to his great-grandfather reminded him of the Irish student who during the great war wished to join the London Scottish Regiment, eligibility being restricted to birth or the holding of property in Scotland. When questioned, this student suddenly remembered that he had 'property' there, viz., a suit of clothes at Pullar's in Perth! Much was heard at present of ecclesiastical unity. The Westminister divines in the seventeenth century had that as their object in drawing up the Confession of Faith and the Catechims. Many people seemed to forget that a directory of public worship was prepared by these same divines, together with regulations for ordinations, and they set a high standard of ministerial education, candidates being expected to know not only Hebrew and Greek, but also to be capable of giving a thesis in Latin. If there had been no split over 100 years ago how strong Presbyterians would be in Downpatrick now! Rev. J. Shaw Brown, who, by the way, was closely related to Dr. Rankin, an eminent Scottish Churchman, was to be congratulated on his excellent sermon that day. On one occasion during the ministry of the late Rev. M. S. Dunbar, the speaker had occupied the pulpit of Stream-street church. The congregation consisted of decent, hard-working, honest men and women. He hoped that the new minister would be happy and comfortable in his work, and be actively supported in his endeavour to extend the cause of righteousness in the community.

Mr. H. C. Weir acknowledged the generous hospitality of the congregation. Mr. M'Neil, he fancied, would appreciate the agreeable conditions of life in a comparatively small town set amid beautiful scenery. One genial presence the speaker recalled, that of his friend the late Mr. Nelson Lowry, treasurer of the congregation, and he paid a tribute to his memory.

Mr. T. Wright and Mr. W. S. Corry, bank managers, each added a few cordial words, after which Rev. G. J. Slipper, Moderator of Synod, pronounced the Benediction.

The Rev. Alex. O. Ashworth wrote regretting his inability to attend as he is staying in the North of County Antrim until the end of July for rest and recuperation. Mr. Ashworth took great interest in the proceedings, and had it not been for the long distance, would have been present, all the more so, as with the exception of the Rev. J. Kennedy of Larne, he is the oldest member of the Presbytery of Antrim.

AN IMPRESSION—The Ministerial Fellowship.

Unitarian College, Manchester.

The object of these meetings was to consider our life and work, and to encourage one another to help on the good work, and to strengthen our desires, that we may discharge our duties faithfully, as ministers of our Church. Our coming together was interesting, seeing we had not come for sport, but for very serious business. The Chairman's (the Rev. W. Burgess) remarks were to the point, and were appreciated very highly by all the brethren. The Rev. A. Hall, of Sheffield, gave an address on Mission work. He dealt with his subject very conscientiously, showing wherein we had failed in our Church work, and then pointed out what must be done in the future. He showed how he had been influenced by his father. His father held the opinion that we all held, that our Church would become the Church of the people, because of our common sense and rational presentation of our religion, but we have today been disappointed, for the people have not joined our Church. While, at the same time our opinions have been a great influence on the people and our religion has taken root among them. But the Churches still look upon us with suspicion, and our Churches have not benefitted.

He said we were living in a changed world, and a changed world means changes everywhere—even in religion—which is more difficult to change than any other thing. But this has got to be tried if we are to hold our place in the religious world. The speaker said—we want a new theology. We need a more intensive understanding of the Creator of this great Universe. We want not so much to talk about Him as to feel and realize Him in our very midst, and see Him more definitely in nature and in humanity, inspiring new faith in man and new thoughts and dreams, and visions leading to fresh enterprise and

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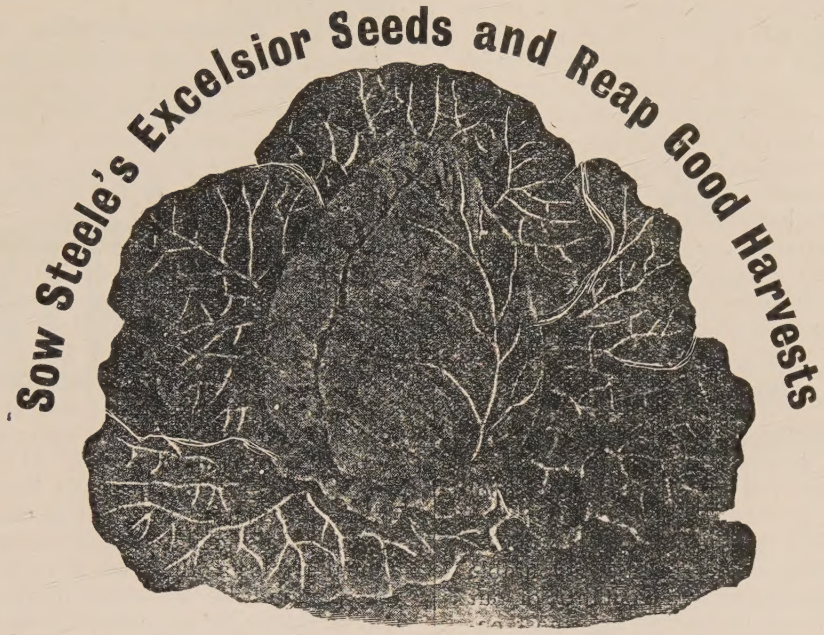

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hopeful endeavour, and a new affection and love that never fails. Salvation by mediation has passed, and the salvation by grace is taking its place. Salvation is not a mere saving of the soul from hell. It is the saving of soul and body and of bird and beast and of the whole world, and changing it into the Kingdom of God. Salvation is a far bigger thing than the human mind has yet conceived. This trend of feeling and thought seemed to lead us into the mysteries far deeper and broader than Church doctrine; we felt being drawn back to the days of Pentecost, and there beholding the Creating God, making a few cowardly, fearful men into heroes, to spread the Gospel in a hostile world.—J M'CLEERY.

REPORTS.

All Souls' Belfast—As in previous years, NO SERVICES will be held during August.

On Saturday, 27th June, the Sunday School scholars and friends journeyed by Char-a-banc to Greyabbey. The number was smaller than usual but thanks to the favourable weather and the generous hospitality of our Greyabbey friends, the outing was most enjoyable. To the Rev. W. H. T. Tilson, M.A. and Mrs. Tilson, who spared no efforts to make the party comfortable, we are very much indebted. Before leaving Greyabbey for the return journey via Donaghadee, Mr. Millan voiced the thanks of the party, and Mr. Tilson in his reply spoke with affection of All Souls'Church. Considering that this is the second time within a few years that we have trespassed on the hospitality of our Greyabbey friends, we have good reason to appreciate the warmth of our welcome. As in former years we have also to acknowledge our indebtedness to the ladies of All Souls' Church, who prepared and served the refreshments and to Miss A. Montgomery, who as usual, organised the excursion.

The members of the Choir spent an enjoyable time at Ballywalter, on Saturday, 4th July, leaving Belfast by Char-a-banc at 2 p.m. More details of this excursion will be given in the next issue of the calendar.

York Street.—In York-street Non-Subscribing Presbyterian Church, Belfast, on Sunday, July 5th, Mr. Oswald Gregson in an address advised the construction of an entirely new economic 'bridge.' Sixpence per week from a few thousand Northern Ireland people would be sufficient to start this, and so give a lead to the world by demonstrating the cure for unemployment. The money could easily be 'assembled' by voluntary group organisation. Freehold land could be purchased and camps started, and on suitable rent-free land groups of the unemployed could soon become self-supporting.

Newry.—Children's Service.—On Sunday evening, July 5th, the Sunday School Anniversary nnd Children's Flower Service was held in the Non-Subscribing Presbyterian (Unitarian) Church, Newry, when an address was delivered by the minister, the Rev. G. J. Slipper, Moderator of the Non-Subscribing Church of Ireland. The preacher choose as his texts—"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (Epistle of St. Peter, Ch. 3, Verse 4), and "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II. Corinthians iv., 18), and on these he based a most interesting address, which held the attention of all. The children look forward to this annual service as they are always trained to take part in it by the singing of special hymns and by taking up the collection in aid of the Sunday School. While the collection was being made, the scholars joined in the singing of a special hymn, while the tiny tots sang by themselves. They were trained for the occasion by Mrs. Slipper. The Church was beautifully decorated with the preponderance of lovely Canterbury Bells, of all colours, being quite outstanding. The children brought gifts of flowers and eggs which were afterwards taken to the Union Infirmary Hospital by Mrs. Slipper, Mrs. T. S. M'Kinstry, and the Masters G. M'Kinstry, A. Wharton, and W. McDowell. The collectors were Misses Aggie Lockhart and Minnie M'Dowell, and Masters A. Wharton and Willie M'Dowell. The attendance at the service was good, although the weather was not all that could be desired, heavy showers falling at frequent intervals.

BAPTISM.

JOHNSTONE.—Ballyhemlin, July 6th, 1931, Robina daughter of Robert and Kathleen Johnstone. Born at Ballyhalbert, Co. Down, June 25th, 1931.

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